THE EVENING FIRE-SIDE;

OR

Literary Miscellany.

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For the Evening Fire-side.

ON SELF-EXAMINATION.

I have somewhere read an account of the doctrine of the Pythagorean sect of Philosophers, wherein they asserted, That the way to grow wiser, and advance in the path of virtue, was, to call themselves to a strict account every evening, by three times running over the actions and affairs of the day past; and carefully examining what their conduct had been; what duties they had performed, or what neglected; what good they had learned, or what evil they had overcome the preceding day. We have no reason to doubt, but this practice was productive of very great advantages to those who scrupulously adhered to it: But in this enlightened age, we have far too much cause to fear, that it is a doctrine too little practised, though perhaps generally assented to. And thus it is that we make so little advancement in knowledge and virtue; for want of often examining our experience, and the progress we make; as well as a more diligent attention to the means adapted to the attainment and acquisition thereof. It is certain that the sources of furnishing our minds with useful knowledge, are very numerous. By reading the experience of wise and virtuous men in past ages, we may transfer to ourselves the knowledge and improvements they gained. By contemplation and observation of ourselves and the various objects and occurrences around us we may furnish our minds with a rich variety of ideas. By conversation with the wise and virtuous, our intellectual faculties may be greatly improved, and our knowledge increased: and more especially, if we are careful, whenever we retire from company, to converse with ourselves, and enquire what we have learned, for the improvement of our understanding, the rectifying of our inclinations and judgments, the increase of our virtue, or the meliorating of our conduct and behaviour in any future part of our lives: and to examine whether we have been careful in all our words to keep strictly to truth and sincerity, to avoid all idle words, or useless and vain expressions; and to seek for instruction and information in a right manner. By study and meditation we may improve the hints and ideas that we have acquired by reading, observation, or conversation; we may take more time in reflecting on them, and by a careful examination and attention, we may form right conclusions, and fix them deeper in the mind, so as to be longer retained in the memory; and sometimes may carry our thoughts much farther on some subjects, than ever we have found in books or the conversation of others. Thus it must be our own mental labour and self-examination that must form and establish our judgment and opinion of things; otherwise we may too hastily form conclusions, and frequently involve ourselves in errors and difficulties.

But for want of thus examining our minds, what progress do we make in the paths of knowledge? what advancement in virtue? what new ideas or truths do we gain? what useful information do we treasure up? If a strict examination should take place, I fear the account would be very small, not only in a day, a week, or a month, but even in a year. If the beforementioned Pythagorean rule were daily put in practice, and oftener than the evening our conduct retrospected and examined, it would much improve our moral conduct, and more so our religious progress in the most important business and concern of our lives, by having that inward monitor to direct us, which is styled in scripture, "a discerner of the thoughts and intents of the heart, and a swift witness against all evil." This state of self-examination and watchful care, David appears to have been an example of and engaged in, when he said, "I communed with my own heart, and my spirit made diligent search." And that he might not be drawn therefrom when in company, he declared, "he would take heed to his ways, that he sinned not with his lips. He would keep his mouth as with a bridle." Divers testimonies and expressions might be quoted from his writings to evince, that this dignified monarch accustomed himself to to this method of improving his mind: and likewise many other passages in the scriptures, evidently demonstrate, that it was the practice of the wise and virtuous in past ages, and among divers nations; and certainly it is equally necessary now, and the advantages accruing therefrom, would, undoubtedly, abundantly compensate for the labour. But there seems a reluctance in the human mind to view itself in a true light, under an impartial investigation: and this unwillingness, may, perhaps arise from a consciousness of many defections, and errors in opinion and conduct, which would be unpleasant to review, and productive of uneasy sensations: and therefore this necessary work is put off for the sake of present ease; the continuance of which neglect, will undoubtedly increase future remorse and trouble. And as this procrastination retards the mind's advancement in knowledge and virtue, and leads it into the paths of ignorance and error, so it makes the work of reformation harder to begin, and more difficult to engage in. Wherefore let us bear in remembrance the query mentioned in scripture "Wherewithal shall a young man cleanse his way," and by a careful attention we shall find, as David did, that it is, "by taking heed thereto according to *the divine* word."

EVONIUS.

For the Evening Fire-side.

TO THE LILY.

Why bends thy lovely head so low,
'Neath Sol's meridian ardent glow,
To me thou seem'st to droop in wo,
Like some poor heart neglected;
To mourn the zephyr's cruel scorn,
That woo'd the gayly in thee morn,
And now on fickle wing is flown,
And left thee quite dejected.

Tho' hard thy fate, 'tis not like mine,
For I have bow'd at Beauty's shrine,
And felt a warmer love than thine,
And felt a keener anguish;
'Twas mine to know her cruel art,
Who wins, and scorns the faithful heart;
And, smote with sorrow's keenest dart,
This wounded breast must languish.

But thou shalt see, my drooping flower,
Full many a sweet and happy hour,
When blest by many a kindly shower,
Thy gentle head shall flourish:
But will affection's angel eye,
E'er thrill this aching breast with joy,
E'er beam with heavenly smile on me,
My bursting heart to cherish!

A.

For the Evening Fire-side.

THE PEDLAR: NO. I.

"Lo! he comes trudging in with his pack,
"A massy load tied upon his back."

Cuſtom has ſo eſtabliſhed its empire in human affairs, that he, who oppoſes its powers, is conſidered in the ſame predicament, as he, who rebels againſt a tyrant. In obedience to the laws of cuſtom, the author of periodical eſſays, feels himſelf bound on his firſt introduction to the public, to give them ſome information, reſpecting the deſigns which led him to take up the pen. In conformity, therefore, to this eſtabliſhed rule the Pedlar acquaints his readers, that the motives which induced him to aſſume his preſent character, are to aid the important intereſts of his fellow-creatures, by entering publicly, into that cauſe, which the Fire-ſide ſeems calculated to advance. How far his labours will prove ſucceſsful he leaves for time to determine. Aware of the vanity of attempting at any great atchievements, he will, like that claſs of merchants from whom he takes his name, deal only in ſmall articles—making his eſſays ſhort, at beſt, comporting with the plan of the Fire-ſide—ſo that if there be lack of matter in his future numbers, it may be made up by the opportunity which he gives others to diſplay their talents.

T.

For the Evening Fire-side.

PRAISE.

How oft, my God! to ſound thy praiſe,
The holy men of old,
Judea's ſceptre would reſign,
And ſtring the harp of gold.

And fain would I, though in the duſt
My trembling lips are laid,
Once more reſume the ſacred theme,
I late, in fear, eſſay'd.

Lo! from the duſt, 'tis thine to raiſe,
The pure meliſſluent lay;
To bid the very rocks break forth,
And vocal homage pay.

Creation ſpeaks thy wondrous ſkill;
All own thy power ſupreme,
From yon bright orb e'en to the mote
That dances in its beam.

Thro' all thy work is heard a ſong:
The beaſts that graze the plain,
The tenants of the verdant bough,
The natives of the main,

The waxing moon—her waning light,
The ſun with golden rays,
The ſtarry thouſands of the ſky,
All mingle in thy praiſe!

Then can the human mind alone,
(Of all, the nearest thee)
Its due returns forbear to raiſe,
In hymns of extaſy?

Beyond the bounds of night and day
Extend thy ſovereign power;
Tho' times are nought with thee, thou car'ſt
For beings of an hour.

Tho' at thy feet Heaven's golden works,
In all their ſplendor riſe,
One humble act of good below,
'Scapes not thy gracious eyes.

Tho' throngs of Angels round thee ſtand,
And tune their harps aloud,
The feeble pray'r that's ſcarce eſſay'd,
Breaks through th' applauding crowd.

The ſigh that burſts from virtue's breaſt,
Is heard before thy throne;
The pious tear in ſilence ſhed,
Falls not to thee unknown.

Even I (a worm before thy ſight,)
Have felt thy mercy ſhine,
And tho' a wanderer, oft had cauſe
To bleſs the beam divine!

When thro' affliction's deep'ning vale,
My feet thou haſt convey'd;
Thy kind aſſiſtance would prevail,
Thy wiſdom cheer the ſhade.

When ſick and reſtleſs on my bed,
My weary limbs have lain,
Thou, thro' the dark and toilſome hour,
Would'ſt ſtill the nerve of pain.

Thou bring'ſt me through the taſks of day,
Safe to my humble ſhed,
Thou ſmooth'ſt my pillow (ſweet with toil,)
Whereon to lay my head.

Oft as thy goodneſs to theſe eyes
Renews the morning light,
Oft as thou draw'ſt around my head,
The cloſing ſhades of night;

Oft as thou bath'ſt my walk in tears,
Then bid the moments glow,
So oft, oh! teach the willing theme,
Of gratitude to flow.

And when tranſlated from this vale,
Where feeble mortals groan,
Retain me in the choir of love,
Tho' humbleſt at thy throne.

For the Evening Fire-ſide.

Meſſrs. Editors,

It was with peculiar intereſt I read the late production of Mr. Crib on the ſubject of Tobacco. For the moſt part we ſeem to be ſo nearly of the ſame judgment in reſpect to the uſe of that article, that controverſy thereon is very much precluded. Accordingly, I ſhall at preſent wave all diſputation, even on my favourite point: for it is no doubt, a virtue "to agree to differ." But permit me to offer a few obſervations on the uſe of tobacco in places of public worſhip. Mr. Crib has juſt touched upon this in the latter part of his communication, and ſeems to ſuppoſe that prohibitory laws might be preventive of this evil. Such reſtrictions, however, we cannot expect to be enforced in a land where the inſtitutions of religion are ſupported by more pacific means than that of civil authority. It would, therefore, I think be more expedient to leave this work of reform, to the care of the particular churches, to enforce requiſitions in ſuch manner as they may judge best to comport with the genuine intereſts of religion. Chewing and ſnuffing, have long been practiſed at ſuch times, and have almoſt uniformly met the diſapprobation of all good members of ſociety. Theſe practices, indeed, are not of ſuch a nature as to diſturb a whole congregation; but, beſides the irreverence and inattention, which ſuch ill-bred perſons, no doubt, feel for the intereſting ſervice, how often are the well-minded who ſit near them, diſturbed by the appearance and rattle of the ſnuff box, or the ſtill more loathſome ſaliva emitted to the floor from the mouth of the chewer, and perhaps frequently beſprinkled upon the perſons and clothes of decent people.—"Theſe things ought not to be."—The other practice, ſmoaking, has rarely been attempted at ſuch ſeaſons: inſtances, however, occur, which require immediate ſuppreſſion. Some time ago one fell within my obſervation at a place of evening worſhip in the ſuburbs of this city: while the good man in the pulpit was deſcanting with energetic glow on a ſublime paſſage of the holy writings, two or three ill-bred fellows preſented themſelves, and had the audacity to attempt the ſmoaking of ſegars: but the

aſſiduous door-keeper ſoon diſcovered the riſing and ſpreading fume, and, I was happy to obſerve, he immediately corrected the unbecoming procedure. This was nipping in the bud; which is doubtleſs the moſt eligible method of eradicating evil cuſtoms. I would therefore recommend it as expedient for all concerned obſervers of ſuch improprieties, that they uſe proper exertion for promoting an improvement of manners; by a correct repreſentation of the deformity of ſuch folly: For, as I have ſomewhere read, vice needs but to be diſplayed to the view in its true colours, and all ſenſible people will deteſt it.

T.

FOR THE EVENING FIRE-SIDE.

An Eclipſe of the Sun, is defined by Chambers, "An occultation of the Sun's body occaſioned by an interpoſition of the moon between the Sun and the Earth." If this definition be correct, I apprehend the paragraph in your 24th No. alluded to by a writer in your 27th No. ſigning himſelf COUNTRYMEN, cannot be ſtrictly ſo. For if the ſhadow occaſioned by the conjunction of the Sun and Moon *fall in open ſpace, quite clear of the Earth*, it can be no Eclipſe: otherwiſe there muſt be an Eclipſe every new moon.

The moon is in conjunction with the ſun every change, or new moon; that is, the ſun and moon are at that time in the ſame optical point of the Heavens, or in the ſame degree of the zodiac; but as the moon's way, in her orbit, is not preciſely under the ecliptic, or ſun's path; but is placed obliquely thereto, interſecting the ecliptic in two points, nearly oppoſite to each other, [the points of interſection being called the moon's nodes] it is plain there can be no eclipſe of the ſun, but when a conjunction takes place in, or near one of theſe nodes; for though the ſun and moon be in conjunction, yet if the moon be far north or ſouth of the ecliptic, it cannot be directly between the ſun and any part of the earth, and therefore there can be no occultation; no eclipſe.

When the conjunction takes place in the nodes, the eclipſe will be total, or annular, to ſome part of the earth; if within eighteen degrees, or thereabouts, of the nodes, the eclipſe is partial, but the ſhadow will reach ſome part of the earth, where the eclipſe may be viſible; if more than eighteen degrees from the nodes, the ſhadow falls in open ſpace, and is no eclipſe.

The line of the moon's nodes is continually changing its place in the ecliptic, from East to Weſt, ſo as to form a complete revolution round the ecliptic, in two hundred and twenty-three mean lunations, (ſomething more than eighteen years) at which time the nodes return again to the ſame point of the ecliptic. This I ſuppoſe is what is underſtood by the Chaldean period. —I underſtand the meaning of our aſtronomer, in the paſſage cited, to be, That the conjunctions which have taken place ſince the Creation, prior to the year 967, with the moon's node in that part of the ecliptic, in which it was at the late eclipſe, happened when the moon was more than eighteen degrees from her node, the ſhadow therefore not reaching the earth, fell in open ſpace; that in 967 coming within the 18 degrees, the ſhadow reached the earth at the ſouth pole; which was the firſt of this eclipſe: ſince which it has continued to approach nearer to the node at every periodical return, till the laſt, when the moon being in her node, the eclipſe was total. In the ſubſequent return of this eclipſe, it will continue to recede northward from the node, till the year 2355, when exceeding eighteen degrees, the ſhadow will go off at the north pole, and again fall in open ſpace; whence no more return of this eclipſe will happen until the year 12,492.

From theſe calculations, it appears, That the whole terreſtrial phenomena of this eclipſe, will be completed in 1388 years. In your 26th No. we are informed, That 1000 years will complete the terreſtrial phenomena of any ſingle eclipſe. I ſuppoſe both theſe accounts can hardly be correct; but which of them is ſo, or whether either, is not now determinable by a

PLOWMAN.

For the Evening Fire-ſide.

THE GLEANER: NO. IV.

When I take a glance at the multiplicity of Novels and Romances with which this age abounds, and ſee with what avidity they are peruſed, almoſt indiſcriminately, by young people whoſe experience is inadequate to the ſeparation of "the precious from the vile," I cannot but wiſh that parents and guardians were more concerned to conduct their children and wards through a leſs thorny way, towards the object of univerſal purſuit. That there are many paſſages in theſe entertaining fictions, calculated to lead the innocent mind aſtray from the road of virtue and moderation, I preſume few good people who have even but a ſlight knowledge of them, will deny. The imaginary feats of heroiſm and the intrigues of love are diſplayed in a manner ſo captivating to the paſſions, that an enthuſiaſtic ardour is quickly excited, and deluſive phantoms dance with "counterfeited glee" before the view:—their diſſipated votaries often follow them, till, like the purſuers of "Jack with a lanthorn," they find themſelves embarraſſed in a boggy mire, whence an extrication is difficult, and even if fortunately effected, ſtill defilement is an inevitable conſequence, and a laſting ſtigma of reproach is attached to their characters.

The perniciouſneſs of bad company is generally acknowledged: The introductory ſteps toward ſuch company ought then to be carefully refrained from. Some of theſe books are calculated for corrupting the young mind, perhaps even more than bad company; ſince the verbal recital of laſcivious ſcenes might ſhock an ear not yet hardened in vice, when the warm repreſentation painted in a novel, and read in the privacy of retirement, cannot fail to leave impure traces on the memory. Becoming by ſuch means, familiarized with impurity, the mind is prepared for an initiation to vice, and ruinous company is no longer held in abhorrence. The vitiated taſte muſt be gratified, and if they meet with reſtraint in the career, they have become ſo well verſed in the arts of deception, that every nerve is exerted for obtaining ſurreptitious opportunities, maugre all the care of thoſe who would now (too late it is to be feared) put them in the way of ſafety. In ſome novels parents are deſcribed as cruel and obdurate, thwarting the inclinations of their children: and thoſe children are made to invent numberleſs ways of deceiving the watchful eyes of their real friends. By reading theſe books, therefore, young people are taught arts which they never would have dreamed of, and their minds being led into a wrong train of thinking, it is no wonder that their maturer age is often obſerved to be bent on the purſuit of trifles, and the indulgence of vicious inclinations.

It muſt be admitted there are many good ſentiments diſperſed through novels and romances; but I have thought that theſe oftentimes "do more hurt than good" to young people, becauſe finding the principles of religion and virtue inculcated in a book, they are naturally thrown off their guard, by taking it for granted that ſuch a work can contain no harm: of courſe the evil ſteals imperceptibly into their hearts, while they think they are reading ſterling morality.

Novels being more generally favourites with the fair, I will take the liberty to ſay

a few words to that reſpectable, aye, more than reſpectable, claſs of the community. The principles many young ladies imbibe from the peruſal of theſe works, lay a foundation for many diſappointments. No young fellow muſt preſume to approach a female novel reader, unleſs he anſwers to ſome romantic character ſhe has met with in her books. He muſt compare her eyes to the radiance of the dazzling ſun, her cheeks to the lily and the roſe, her lips to the coral, and her ſkin to the driven ſnow. He muſt not be capable of ſpeaking ſenſe, but every thing muſt be ingulphed in love. As men of underſtanding will never ſubmit to ſuch ribaldry and nonſenſe, it is no wonder if the fair one is ſurrounded only by coxcombs and the aſſaſſins of miſguided innocence, who watching the unguarded moments of ſentiment, too often leave her to lament her own credulity. Be adviſed, ye lovely fair, to lay aſide your romances and take reaſon for your guide. Aſſociate yourſelves with thoſe men who have ſouls above flattery; who will tell you plain truths; and who will admire the charms of your minds more than thoſe of your perſons.

Let it not be ſuppoſed I condemn all love ſtories and fictitious narration: there are ſome of theſe which diſplay ſuch a genuine picture of life, interſperſed with virtuous ſentiments only, that they, no doubt, may be uſefully peruſed, and tend to the refinement of manners and the improvement of the heart. But let the requiſite diſcrimination be made between the evil and the good. I conſider love as a ſublime paſſion, a ſource whence may be drawn indeſcribable felicity: but like other paſſions it muſt be rectified by reaſon; elſe a dangerous exceſs will inevitably bring deſtruction upon the happineſs of life.

O.

To the Editors of the Evening Fire-ſide.

I ſend you the following ſublime Pindaric fragment, in full confidence that you will be proud to inſert it. The peculiarity of the meaſure may not please all ears, but I think no one who has a genuine taſte for poetry, can fail of being charmed with the grandeur of its imagery, and the richneſs and harmony of its verſification.

OWEN.

Invocation to the Spirit of Poetry.

Hail! Spirit of poetic phrenſy!
Hover with thy plumes of ether,
O'er the cavern, or the torrent,
Where, their ſocial arms entwining,
Oaks and cedars hide the ground:
Where, eſtrang'd from human converſe,
Kindred, friends, and home forgotten,
Lonely, and to thought devoted,
Loſt in trance of meditation,
Oft thy muſeful ſon is found.

Hover where the ghoſts of pilgrims
Nightly, from their iron ſlumber
Waking, leave the dark recesſes,
Where their mouldering reliques ſleep;
Time-ſepultured, or the emblem,
Or the artleſs tale of ſorrow,
Graven on the tomb of hermit,
Teaches vanity to weep.

Thee, he ſtrongly importuning,
While from light and noiſe ſecluded,
Wrapp'd in joyleſs pall of midnight,
O'er the ſtarry regions roaming,
Tracing in each radiant ſphere,
Thy aerial footſteps, muſic,
Potent as the breath of angels,
Such as fervours of devotion
Teach extatic ſouls to utter,
Nightly ſhall ſalute thy ear.

Lift or rend the veil aſunder,
From audacious eyes concealing
All the grace, and grandeur, decking
Glory's cloudleſs ſhrine, and altars
Dedicate to endleſs fame;
Where divinity is preſent,
Seen, and felt, and known, and worſhipp'd;
Where eternal ſplendours beaming,
O'er the earth-forgetting boſom,
Kindle a diviner flame.

Bear me from the haunt of ſorrow,
And the dark abode of mortals,
'To a brighter region, where grief
Or diſquiet never enters,
Nor malignant demon ſtrays:
Where, to fancy's call propitious,
Earth, and air, and water haſten
Into magic forms, and nature
Fetterleſs, at length, and free, each
Waſture of her wand obeys.

O'er thy ſtarry mantle, waving
Round my ſteps, with hues unnumber'd,
Wiſdom throws ſerener luſtre,
Such as ſhrouds Jove's throne and altar,
Viewleſs to ſeraphic ſight.
But, to frailer natures gracious,
Bend a leſs effulgent aſpect;
Be, with meeker rays, thy temples
Wreath'd, and miſt involve thoſe eyes, that
Shed inſufferable light.

Veſtur'd with thy native brightneſs,
Eyes of earth could ne'er behold thee:
None, beneath the moon, thy features
Yet have view'd of veil diveſted,
None that drink the ſolar ray.
Who has held the pencil, fitted
To illume the pictur'd canvaſs
Where thou viſibly art preſent?
Who, in blazing hues, thy image
E'er attempted to pourtray?

For the Evening Fire-ſide.

ON FEMALE EDUCATION.

(Continued from our laſt.)

"After the choice of the principal inſtructreſs comes that of the ſubordinate aſſiſtants employed in the different branches of education. It is equally neceſſary that they alſo ſhould have real ability and untarniſhed character, for the competent diſcharge of the duties impoſed upon them. This choice ought not to be left abſolutely to the diſcretion of the ſuperior miſtreſs, but theſe inferior aſſiſtants ſhould be previouſly ſubjected to an examination under the inſpection of proper perſons appointed for the purpoſe. This previous and neceſſary examination offers as much certainty as can be obtained by a good choice of inſtructors. Then we ſhould no longer ſee the ignorant and what is ſtill worſe thoſe of doubtful moral character, exerciſing employments that ſhould be entruſted only to perſons of well tried ability and unſullied reputation.

"Moſt of the places in academies are held by French who have emigrated from Europe, or by thoſe who have been driven from St. Domingo. God forbid that I ſhould ſeek to deprive my countrymen of ſuch a happy reſource in their misfortunes. I only wiſh that a more judicious ſelection may be made of them, as I have more immediately in view the benefit of the pupil. The low price with which thoſe of an inferior ſort may be obtained, is too apt to procure for them the ſuperintendance of the education of children; whilſt those who poſſeſs real merit, and who would be adequate to the charge, are forced to withdraw their pretenſions and ſeek elſewhere that employment which is not to be obtained here. This is a circumſtance very unpropitious to public education. What progreſs could young pupils make with men of contracted information, and who have been procured as inſtructors for the paltry wages of a domeſtic? No one can transfer what he has not—conformably to that maxim "nullus alienum, dare poteſt.

"What contempt muſt not the pupil entertain for maſters whom ſhe has been accuſtomed to claſs in the order of menial ſervants? or if this be not the caſe, to what ſnares is not innocence expoſed with men devoid of principle, and yet poſſeſſing that authority that gives them an influence over their minds?

"It is not ſufficient to pay attention to the characters of the perſons, before permitting the opening of a new academy. If our vigilance is not continually exerci-

to see that they discharge their duties, they will soon prove negligent. Interest or carelessness will continually gain ground and increase till they turn the balance in their own favour. It would be proper then to visit the academies at least once or twice a month, to assure themselves of the progress of the pupils, to hear their complaints, to supply negligences, and to correct abuses which may have crept into the institution. Then parents would no longer be exposed to deception concerning the pretended progress of their children. They would no longer be made to believe that a letter written, or a drawing sketched by the master himself, was the production of the pupil. Then an academy would be conducted in the greatest order, instead of a continual tumult like that of a public market. The classes would no longer be mixed together; one would no longer see *pell mell* in the same room, the professor of English and of French, of writing and of arithmetic, of drawing and of music, unable to hear themselves, or to make themselves heard by their respective pupils.

"It is certainly ridiculous to have six masters employed at once. What benefit can the scholar derive from lessons so general? Want of subordination in the scholar makes that benefit still less. The master is constrained to observe a certain complacency of deportment for the preservation of his place. If he inflicts any punishment, the pupil, accustomed to pay him little respect, immediately threatens to leave the academy, carries her complaint to her parents, solicits and obtains permission to enter another. To prevent any thing of this kind, the master must be indulgent at the expense of education, or must resign his charge.

"A house designed for an academy, should be ordered for that particular purpose; it should be situated in a healthy place, remote from the empire of vice, and spacious enough for the different branches of instruction, and for the accommodation of boarders. These considerations are more important than the price for which it may be obtained.

"In a house of education, all the pupils should be on an equality; or rather any distinction that may be conferred should be founded upon the good conduct of the scholars and their disposition to learn. The children of the rich often meet with an unjust and shameful partiality; whilst those who are in less affluent circumstances, however closely correction may follow their transgressions, seldom meet with reward for their good conduct. The former are particularly recommended to their masters, their faults are winked at, and absence or non-performance of their duties are passed over in silence.

"You would perhaps charge me with an exaggeration of the abuses I have just been laying open to you, if my certain knowledge of these facts, having been an eye witness, did not place the truth of them beyond a doubt.

"It is time now to proceed to the examination of two questions, connected with my subject, the decision of which, concerns society in general, and parents in particular.

"The first relates to the period of life most proper to devote to education, is, to the age at which it ought to begin and end. The second relates to the mode of that education. I begin by declaring that I consider academies instituted for females, as necessary evils as the resort of orphans, the resource of those who are in a state of mediocrity. I prefer public education for our sex, because it is conducted on a more extensive scale; but I think that a girl, to whom virtue is more necessary than science, cannot be better educated than under the eyes of her parents, or by her parents themseves, provided they have received a liberal education, and their excessive indulgence or the urgency of their affairs should not throw obstacles in the way.

"A defect which I have remarked, is, the collection in the same school of children at the age of four or five, and girls of fifteen or sixteen. I propose to demonstrate the absurdity and the inconveniency of it.

"In the first place before forming the mind, the body should be permitted to assume something like a permanent form.—The vivacity natural to childhood, and its disposition to be always in activity, ought not to be checked in such a manner as to produce any dangerous consequences in future.

"What a punishment, and how contrary to its natural disposition is it, for a child to be seated during three-fourth's of the day! Who will not pity a child condemned to so violent a condition, and besides subjected to an application badly suited to the weakness of its organs?

"What can be the object of parents, in subjecting their children to such a penance? I cannot think it is to rid themselves of their charge: that would be a heavy impeachment of their tenderness, and of their intelligence; for the first object of their attention should be the study of the character of their children, an acquaintance with their dispositions and inclinations, and the care of meriting their respect and their love.

"This custom can be imputed to nothing but the false opinion that the sooner the seeds of instruction are sown, the sooner will a course of learning be produced, or to the vanity of having little prodigies that may surprize a whole company by their sensible prattle. They do not consider that the work of nature, though constantly progressing, is however slow in its maturation, and that there are marked seasons in which it ripens into completion.

"Children unseasonably advanced in education may be compared to those forward fruits, which cost us dear, or to the quickened growth of hot-beds, whose flavour is always inferior to that of the wild productions of nature. The former excites our curiosity, but we cannot admire it for its goodness.

"It seems to me that infancy has an equal claim with old age to our respect. *This* has nothing to apprehend for our tyranny; *that* is absolutely at our disposal.

"During the first tender years of childhood, nature should be suffered to take its own wild course, and children should be left to their sports, till their reason begins to strengthen, and their understanding is capable of being improved. So close is the connexion between the bodily organs, and the intellectual faculties, that any derangement of the former will produce a correspondent change in the other. You who have desired the well-being of your children, take care to secure them a robust state of body by encouraging the exercises of their tender years. They will feel the benefit of it for the rest of their lives. Do not sacrifice the happiness of their existence, to a desire of making of them little phenomena. By obstructing the free growth of nature, you will succeed in making them parrots; and at the age of five, the efforts which the organs not yet prepared for such action, has been forced to make, will condemn them, if not to imbecility, at least to mediocrity.

"I think we might reasonably defer the period of instruction to the 7th or 8th year. I do not mean that children should not before that age learn reading and writing. These are only preliminaries to education, and should be compleated under the paternal roof.

"From about 7th or 8th to 13th or 14th, which embraces a period of six years, there is ample time for a female to acquire all the

inſtruction that is neceſſary. I think that her education ſhould be completed, when nature is beginning to ripen her work into maturity, by giving birth to paſſions and deſires till then unknown, deſtines her for the diſcharge of the important functions of wife and mother. Who does not perceive the impropriety of commencing education at the very period at which it ought to be finiſhed. Is it not ridiculous to ſee incloſed within the walls of an academy, a female already formed and of an age to be ſought for in marriage? She is no more a child. She retains no trace of childhood except its ignorance. She has no longer its docility; her character has received an indelible ſtamp; if it vicious it is now too late to reform it.

"Her ſelf-love renders the raillery of her young ſchool mates inſupportable, and their ſuperiority offends her. Her paſſions are at continual variance with her duties; ſtudy is intolerable, and ſhe often prefers the maſter to the leſſon.

"Soon completely diſguſted, ſhe ſolicits a return to her family. Without education, but not without pretenſion, unqualified for the company of a man of ſenſe, ſhe becomes the portion of ſome vulgar pretender. Such is the ſituation in which through the negligence of parents, ſhe is condemned to paſs her life.

"After having pointed out the abſurdity of an education either premature or backward: it remains curſorily to view the manner in which public education ought to be conducted, to attain the end propoſed, viz: the harmony of ſociety and the greateſt individual happineſs.

"An academy ſhould be not only a place of inſtruction, but a ſchool of virtue. It is for this reaſon I recommended ſo much caution in the choice of the perſons employed in the important buſineſs of educating youths. Children are prone to ſeize the good and bad qualities of their governours, whoſe principles and morals have a great influence upon their future morality and conduct in ſociety. Much depends upon the models that are ſet before their eyes.—The greateſt decorum ſhould pervade every part of the conduct of both maſters and miſtreſſes; they ſhould be always very circumſpect, as they have in their pupils ſo many inſpectors of their actions, whom nothing eſcapes, and who ought to be inſpired with confidence and reſpect towards their ſuperiors, to make their leſſons avail.

"Accordingly they muſt carefully baniſh every thing like pleaſantry and familiarity. Youth may be compared to ſoft wax, which eaſily takes every kind of impreſſion, or to a glaſs which reflects exactly all objects.

"It is a fertile ſoil calculated alike for the production of noxious weeds and ſalutary plants. How attentive ought we not to be to preſerve in female youth that virgin innocence, that amiable modeſty, the emblem of purity, which is the faireſt ornament of their ſex, which conſtitutes that ſeductive charm that it inſpires.

"Without this powerful attraction, what is the moſt accompliſhed female? With it alone, what advantage does ſhe not poſſeſs? though nature has never ſmiled upon her, though education has never lent her its advantages? I repeat then, it is not ſufficient to attend to the cultivation of the mind.

"We muſt, above all, endeavour to inſpire the pupil with virtue, and to render her amiable. The ſtricteſt impartiality ſhould be obſerved, to avoid exciting jealouſy, and to ſupport the flame of emulation. Not only no preference of one ſcholar over another ſhould be manifeſted, but a great conſiſtency of deportment ſhould be obſerved, and a ſteady conformity to the eſtabliſhed rules, ſhould be required. The maſter ſhould never diſcover any angry irritation againſt the ſcholar: the poiſon of flattery is no leſs dangerous; he ſhould puniſh without anger, and pardon without weakneſs.

"It is unneceſſary to ſay, that corporeal chaſtiſement, when the puniſhment is to be inflicted on the delicate female, is abſurd, and ought to be preſcribed. Self-love offers an infallible means for accompliſhing every thing that is requiſite on this point. A judicious diſtribution of praiſe and of blame ſeems to be the proper mode of ſtimulating emulation and of elevating the ſoul.

"As for the reſt, complaiſancy muſt aid a good diſpoſition; firmneſs muſt be oppoſed to obſtinacy; induſtry to idleneſs, and ſeverity to wickedneſs."

(To be concluded in our next.)

For the Evening Fire-side.

THE NOSEGAY.

Thy nosegay, dear girl, I received with pleasure,
A gift from a fair one is always a treasure;
But this may be doubly accounted a treat,
Where the useful is happily joined with the sweet.

The beautiful blush of the full-open'd rose,
Thy candour and innocence seem to disclose:
While the tints which the folds of the rose-bud conceal,
Are the mental endowments which time shall reveal.

The larkspur, that gay, smiling child of the summer,
Is aptly descriptive of native good humour,
On its foot-stalk erect as it peers through the green,
Methinks thy own dimples are prettily seen.

Let the sweet summer-savery live in our song,
Though scorn'd by the belles that go flaunting along,
Though at balls and assemblies it never has shone,
In the pantry and kitchen its value is known.

Let the nosegay dear H**** h a moral convey,
Tho' fresh as the rose, like the larkspur tho' gay;
Let the praise of the savery also be thine,
In the kitchen as well as the parlour to shine.

FROM THE AMERICAN LETTERS.

Deſcription of St. Peter's Church at Rome.

The Cathedral of St. Peter—before whoſe encircling Porticoes, ſtupendous Frontiſpiece, and gigantic Dome, the proudeſt Temples of Antiquity diminiſh into comparative inſignificance, is erected—in the ſhape of a croſs—upon the very ſcite of the Circus of Nero, which had been ſo often ſtained with the blood of Chriſtian Martyrs—as if to ſignalize the triumph of Chriſtianity, over the pride and cruelty of Heathen Rome.

The Hemiſphere of the Dome is ſeen from all parts of the Campagna di Roma—towering over the ſubjacent City, at the weſtern extremity of the Suburb of Trastevere—a name that defines its ſituation, beyond the Tyber, which ſeparates it alike (though not with *the clear ſtream* of the Ancients) from the ſeven hills of the Conſular City, and the plain at their foot, into which Papal Rome has imperceptibly deſcended.

The turbid current is traverſed, with equal enthuſiaſm, by the Pilgrim, and the Traveller; who, from the remoteſt regions of the Globe, joſtle each other upon the bridge of St. Angelo; and, ſcarcely noticing the Caſtle (itſelf an object of twofold ſuperſtition as the Bulwark of the Church, and the Mauſoleum of Adrian) preſs onward, through a dark and narrow paſſage, that leads directly into the area of St. Peter's Square.

Dazzled with the ſudden blaze of incredible magnificence, the aſtoniſhed Spectator halts, inſtinctively, to contemplate the glorious Viſion, of whoſe reality he can ſcarcely aſſure himſelf, yet fondly cheriſhes the ſeeming illuſion.

* * * *

To the right and left, ſemicircular Colonades of majeſtic dimenſions, ſurround the Outer Court with the ſwell of an amphitheatre—a ſweeping foreſt of three hun-

dred columns, arranged in double rows, on either ſide.

The circling Piazzas are aptly inſcribed with the metaphoric promiſe, *There ſhall be a refuge from the heat, and a ſhelter from wind and from rain;* and they lead to aſcending Corridors, forming an Inner Court, four hundred feet ſquare, and opening into either end of the Portico of the Church, under the pathetic invitation, *Come, and let us go up unto the Houſe of the Lord, to behold the beauty of the Lord, and to inquire in his Temple.*

An Egyptian Obeliſk of a ſingle piece of red granite—originally brought from Heliopolis, by the Emperor Caligula, occupies the centre of the Outer Court. It is eighty-five feet high, and nine feet ſquare at the baſe; and on either hand of this ſtupendous cone, an ample Fountain ſpouts a column of water, which ſhowers into a marble baſon twenty feet diameter.

Six hundred feet beyond this glittering screen—over a quarry of ſteps, riſes the gigantic Frontiſpiece. It is of free ſtone, four hundred feet long, and a hundred and fifty high, ſupported by eight columns, and four pilaſters, of the Corinthian order (nine feet diameter and ninety high.) Theſe are ſurmounted by an Attic Story, and crowned with a Baluſtrade; upon which is placed a coloſſal Statue of our bleſſed Saviour, accompanied by the Twelve Apoſtles that followed his footſteps in the Land of Judah.

At a diſtance of four hundred feet within the maſſy Frontiſpiece, is ſeen to tower the Dome, ſtudded (like the Imperial Tiara) with a triple coronet of globoſe caſements, and ſurmounted, at an elevation of four hundred and fifty feet, with a Lanthorn, Ball, and Croſs.

The great Dome is accompanied by two leſſer ones, which, though fifty feet diameter, and a hundred high, are ſcarcely noticed in the ſtupendous outline: for ſuch is the charm of proportion, that the greateſt of the parts, is loſt in the immenſity of the whole. It is only by compariſon with objects of known dimenſions, that you can form an idea of the unparalleled magnitude of the columns, the entablature, of the Frontiſpiece. You muſt enter the doors of the Portico, which you reckon diminutive, to convince yourſelf that they are forty feet high, and wide enough for entering and retiring Crowds to interminate upon their threſholds.

The Portico, an interior arcade, running the whole length of the front, and forming the foot of the proſtrate croſs, is fifty feet wide, and five hundred long, including the width of the two Corridors at the ends, in each of which appears an equeſtrian ſtatue—on the right Conſtantine the Great, on the left Charlemagne—at diſtant periods the Champions of the Church.

* * *

A Stranger, at his firſt viſit to St. Peter's, curſorily glances over the marble columns, the brazen gates, and the ſtuccoed arches of its magnificent Veſtibule—impatient to open upon the Middle Aiſle, ſix hundred feet long, ninety wide, and a hundred and fifty high. But at firſt ſight of the Corinthian Arcade—glittering in white and gold, it does not ſtrike the diſappointed Viſitor as very long, very wide, or very high (for neither length, breadth, nor height predominate in the proportions of this peerleſs Nave) and he doubts, for a moment, whether he at laſt beholds the largeſt, as well as the moſt beautiful Structure, that ever was erected by human hands.—He compares St. Peters to the rival Edifices of London, Milan, or Conſtantinople, and ſcarcely ſuſpects his error till he approaches one of the Fonts, and perceives that the Cherubs which ſupport them are chubby giants.—He looks up again at the reſplendent vault, and diſcovers that he cannot diſtinctly perceive the variegated fret-work of the immenſe compartments.—He turns his eye acroſs the marble pavement, and remarks that he can ſcarcely hear the diſtant footſtep, that ſlowly advances, on the other ſide of the Nave. He darts a glance of aſtoniſhment, towards the Golden Tribune, at the weſt end of the Temple; and, if the ſetting ſun illumes the brazen Canopy, ſupported over the Altar of the Dome, by twiſted columns, and irradiates the flaming glories that ſurround the Dove—deſcending on St. Peter's Chair, as he approaches the bending radiance, it will ſeem to fly before him—like the rainbow of a paſſing ſhower!

He preſſes on, however, without ſtopping before the Chapels—ſhining with marble, and glowing with moſaic tints, to the opening of the Dome, a hundred and fifty feet diameter, and three hundred high—lighted by ſixteen windows, and ribbed into lateral diviſions, in whoſe broad circumference the twelve Apoſtles attend the Saviour, while above them—in contracting rows, Angels, and Cherubs, encircle the myſterious ring, through which is faintly ſeen—*the forbidden Image* of the Eternal Father.

He finds the altar, with its refulgent canopy, and the chair, ſupported by coloſſal Saints, ſtill at a diſtance which he no longer ventures to eſtimate; and—glancing his eye along the tranſepts, to the right and left—draws backward—ſatiated with magnificence.

Recovering himſelf by degrees, he liſtens to the dying murmur of the Pigmies that ſurround him—abſorbed in the profound receſſes through which they are ſeen to enter or emerge—when ſuddenly, from a Side Chapel, before unnoticed, the anthems of the Choir ariſe, in meaſured cadence, and the aerial vaults reſound with Seraphic Symphonies—now vibrating to ſingle Voices, mellifluous as the breath of Zephyrs, through Eolian harps—now ſwelling, with the full-toned Organ, to Halleluiah's! ſolemn as the muſic of the ſpheres.

His nerves thrill with rapture.—He looks downward to the hundred lamps that burn continually, in golden branches, around the Sanctuary; and (if a Catholic) he humbles himſelf at the ſhrine of St. Peter, as did the Queen of Sheba, in the temple of Solomon.

(To be continued.)

Selected for the Evening Fire-side.

A writer of ſome eminence in Great-Britain ſays: "The commerce of London is about 13,500 veſſels, including their repeated voyages, that arrive at, and depart from, the port of London, with merchandize, in the courſe of a year, beſides a vaſt number of river craft, employed in the trade of the interior country, bringing and carrying away trade eſtimated at 70,000,000l. In addition to this it is calculated, that about 40,000 waggons and other carriages, including their repeated journies, arrive and depart, laden, in both inſtances, with articles of domeſtic, colonial and foreign merchandize, occaſionally.

SUMMARY OF INTELLIGENCE.

FOREIGN.—NEW-YORK, *July* 16.—Our intelligence from England and from the continent of Europe is now brought down to the 7th of June. For this we are indebted to captain Smith, of the brig Jane, from Bordeaux, and to captain Manning of the ſchooner Nimrod, from Halifax, who have favoured the editor of the Mercantile Advertiser, one with Paris papers to the 7th, and the other with Halifax papers containing London news to the same date, received there by the British packet Princeſs Mary, which arrived on the 4th July and was to ſail for this port on the 8th. From the former we have tranſlated, and from the latter copied, the following intereſting articles:

LONDON, *May* 25.—The method of punishing the seamen on board the men of war, by running the gauntlet, is ordered to be immediately discontinued.

The French have not changed their position in Germany; nor has Prussia made any further attempt on Pomerania.

The Russians are strengthening and extending themselves in Dalmatia, and are on the eve of taking possession of Zara, which is the capital of that province. It thus appears that the Emperor Alexander is determined to oppose the farther advances of the French in that quarter.

History will remark, that three Admirals, English Spanish and French, engaged in the battle off Trafalgar, have all lost their lives. The English Admiral was killed out right; Admiral Gravina died of the wounds he received; and the French Admiral Villeneuve finished his mortal career with his own hand.

The Estrella, From Vera Cruz, for Cadiz, has been captured by the Fame, Polyphemus, and Africa men of war, and sent into Plymouth. The Estrella is laden with cochineal and dollars, and is supposed to be one of the richest prizes taken during the war.

June 3.—By the last accounts received from North America, we find that our frigates which cruise off Sandy Hook, have again given cause of serious complaint [alluding to the conduct of the Leander and Cambrian in the murder of Pierce.] We still doubt the correctness of all the reports which are published in the American papers. We are in the meanwhile extremely anxious to learn what has really passed, as every Englishman must feel particularly interested, where the true honour of his country is at stake, and the report which has reached us of the murder of Pierce, is but too well calculated to justify the serious complaints which have of late been made by foreign nations, against the conduct of our cruisers.

June 7.—A cartel has arrived from France, bringing over Lords Elgin and Yarmouth.—The cartel is said to have brought dispatches for Government, but nothing has transpired on the subject.

Some naval equipments have recently been ordered by the Danish Government to take place at Copenhagen. Letters from Lisbon state, that on the 19th of April, a treaty, by which the neutrality of Portugal was guaranteed, was signed at Madrid between the plenipotentiaries of France and Portugal. The latter, no doubt, has been under the necessity of purchasing the forbearance of the enemy at a high rate; but any pecuniary sacrifice was to be preferred to the visitations of a French army.

Leyden, June 5.—Letters from the empire bring the two following important articles of intelligence, viz The choice made by the elector-arch-chancellor of a coadjutor in the person of Cardinal Fesch; and the form of renunciation by Prussia to Bavaria on the 27th May, of the country of Anspach, which has since been in consequence evacuated by the French troops.

Naples, May 12.—The day of the 11th of this month will be an epocha in the annals of Naples. On that day prince Joseph Napoleon of France made his entry into this capital, in quality of King of Naples and Sicily, with the greatest pomp. The day was terminated by a general illumination, which will be repeated this day and to-morrow.

Vienna, May 21.—The emperor has fixed on the count Bellegrade, to repair to Cattaro, in order to receive that place from the Russians, and afterwards to deliver it to the French.

Letters from Naples say, that the citadel of Gaeta continues closely besieged; and the army of the besiegers is incessantly receiving reinforcements. Several redoubts have been thrown up, as well against the works as against the naval force. In the mean time Prince Hesse, the commander, is taking every measure of defence, and has rejected all overtures for surrendering. This garrison is computed to consist of 4,000 men, as well troops of the line as sailors; and is well stocked with provisions.

They write from Copenhagen, that the news had arrived there that Sweden had declared all Prussian ports in a state of blockade.

May 25.—M. Van Oubril, formerly secretary to the Russian Legation, has arrived here from Petersburgh, and confirms the report of the evacuation of Cattaro by the Russians; by which all the former reports are contradicted and silenced. M. Van Oubril, we are assured, is at present ready to go to Paris, to open negociations for a general peace.

M. Russin, who was appointed to the consulate at Petersburgh, passed through Berlin from St. Petersburgh the 31st May, as a courier to Paris. The cause of his journey was believed to be of a pacific nature.

The customary presents for the ministers of the Porte, in consequence of the recent treaty of alliance between the former and Russia, arrived at Constantinople the 15th April. These presents were estimated at 300,000 piastres.

Chiedam, June 3.—The Cantons of Basle, St. Gall, Shaffhausen, Zuz, Zurich, and Arau, have respectively issued ordinances against the introduction of English manufactures, on pain of confiscation and other punishment, according to the exigence of the case.

The Queen of Etruria has also manifested her ingdignation against English Merchandize; she has directed all articles of that description which may be found at Leghorn to be seized; and has strictly charged that none be admitted there from manufactories of that nation.

DOMESTIC.—*Boston, July* 14.—Yesterday arrived at this place brig Lydia, Captain Richmond, in the short passage of 31 days from Antwerp. Captain R. informs, that the blockade of the Dutch and French ports according to Order of Council, was very strictly enforced—that all neutral vessels attempting to enter the port of Antwerp, and its neighbourhood, were stopped, their papers endorsed, and the vessels ordered away. Capt. R. further adds, that the British continue to capture and send in all Prussian vessels or property they fall in with; and that he did not learn of any measure having taken place which tended to produce a speedy accommodation of the differences between Prussia and England.

Baltimore, July 15.—The governor and council having determined the office of Attorney General to have been vacated by William Pinckney, Esq. on his acceptance of the place of envoy extraordinary to London, have appointed John Thompson Mason, Esq. of the district of Columbia, to the former office.

Albany, (N. Y.) July 8.—A slight shock of an earthquake was felt in this city on Tuesday last, at about ten minutes past one o'clock P. M. It is said to have been felt rather more severe in the town of Schenectady.

Interments in the City and Liberties of Philadelphia, from the 5th to the 12th July. Adults 25—Children 33—Total 58.

TO CORRESPONDENTS.

THE GLEANER, No. 5, will appear in our next.

The "PEDLARS" pack of light ware will be properly disposed of. We should have been pleased had he and his brother, the Tinkers chosen more agreeable titles.

NEMUS "on gaming" has used an improper signature. It should have been NEMO, for it is a production worthy of *no one*.

PHILETUS is under consideration.

SIMON QUILDRIVER is too common for insertion.

We cannot say how it will do to insert JAQUES's proposed communication until we have seen it.

S. S.'s poetic effusion does not reach the standard of insertion We hope he will give us the second edition improved and corrected.

Other selections and originals have been received, which we shall dispose of to best advantage.

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